WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

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The Tract Cause.

For the Western Luminary.

OBJECTS NOW BEFORE THE

American Tract Society.

In the work devolving, in the Providence of God, on this Society, for the spiritual welfare of our own country and of the world, the EXECUTIVE COMMITTEE feel that there are *four objects* now especially claiming the attention of the Christian community.

1. *New Tracts.*

Notwithstanding the variety and excellence of the Society's publications, on which the blessing of God has signally rested, (and to which those two invaluable works, Edwards on the Affections, and the Life of David Brainerd, will immediately be added,) there is in the community a continued call for *New Tracts*, which the highest future usefulness of the Society unquestionably demands should be duly regarded. And whoever will consider the extent to which the society's publications are circulated, must be convinced of the indispensable necessity, that they be truly evangelical, rich in the glorious truths of the Gospel, and at the same time adapted to arrest the attention and move the heart. The Committee are fully assured, that there are in our country, Clergymen and others, eminently qualified to prepare such Tracts; and they cannot but hope, that a desire of usefulness, and a sense of responsibility to God and the souls of men, will induce them to consecrate to this object at least a portion of effort. As a means of furthering this design, the Committee have been enabled, by the liberality of benevolent individuals, "to announce that the sum of *five hundred dollars* will be paid to authors of the *best ten approved Tracts* that shall be received on or before the *first day of March*, 1833, in the proportion of $50 for each Tract; the manuscripts to be submitted to Rev. Dr. De Witt, Bishop McIlvaine, and Rev. Dr. Skinner, as the Committee of Award; or, in the failure of either of them, a person to be designated by the Society's Publishing Committee to fill the vacancy; and all the manuscripts submitted, to be, after the award, at the disposal of the Society, so far as desired for publication."

There is no limit to the SUBJECTS on which Tracts may usefully be written; and the Committee believe that, in general, writers will be most successful in selecting those which are impressed on their own minds, as especially adapted to the wants of the community. Where facts are known, which can be embodied in *authentic narratives*, clearly and forcibly exhibiting Gospel truths, it is a most desirable method of access to the human mind; and Tracts of four or eight pages have usually a wider circulation than those of larger size.

2. *Planting Agencies throughout our Country.*

If from the more than 600,000 square miles of our inhabited territory, we deduct 60,000, embracing portions of the country where the privileges of the Gospel are most richly enjoyed, there remain *thirty Agent's fields*, each containing 500 townships of six miles square, or 180 miles in length by 100 in breadth; each township embracing on an average 600 inhabitants, and each Agent's field 300,000. The Committee know of no possible means of reaching all the destitute of our country, except by planting in each of these fields a laborious and well qualified Agent; who shall secure the formation of adequate depositories, form Tract Societies, and awaken the energies of God's people to contribute of their substance and their efforts for the spiritual welfare of the entire population.

Fourteen Agents are now thus faithfully employed in their appropriate fields, through whose endeavors there is reason to believe some portion of Divine truth has already been communicated to thousands, who otherwise would in no respect have felt the influence of this Society. And the Committee look to the Christian community for their co-operation, at once in sustaining this system, and giving it, by every practicable means, the utmost efficiency.

3. *Christian Efforts in connection with Tract Distribution.*

However excellent may be the publications issued, and however efficient the agencies employed, it is apparent that the destitute of our country will not be effectually reached except so far as truth is brought *into contact* with their minds by personal Christian efforts. And the Committee believe, that not until all Christians, whom God has qualified for the service, shall be engaged, in co-operation with the Ministry, in appropriate labors for the salvation of men, will the duties solemnly devolving upon the churches be adequately discharged. Great benefit is found to result from assigning to each Christian a designated field as the immediate object of his prayers and labors; and the Tract, given or loaned, is a happy introduction to other Christian efforts. Many have by these means been brought to the house of God, and other religious meetings; many, found destitute of the Bible, have been supplied through the appropriate channels; multitudes of children have been brought into Sabbath, Infant, and other Schools; the temporal wants of the suffering have not unfrequently been relieved; and many, through the Divine blessing on the Tract and kind and effectionate Christian efforts and prayers, there is reason to believe, have been brought to renounce sin, and yield up their hearts to the Redeemer. Let the Holy Spirit be largely poured out upon the churches, and the Committee are confident that such labors as these for those perishing in sin around us, will not be neglected; and in no way may we more assuredly expect his blessed influences, that in the prompt and faithful discharge of duty.

4. *The Foreign Field.*

All the intelligence the Committee have received from Pagan nations confirms the evidence, that God will use THE PRESS, as an important auxiliary to Missions, in their illumination and conversion. The great mass of the earth's population, embracing all the most prominent nations, may be reached through a comparatively *few principal languages*; these nations also embrace, to a considerable extent, a reading population; and in most of them the printing of Christian Tracts is already commenced.

In respect to the two or three hundred millions of *China*, though they speak different dialects, yet, on the printed page, the venerated language of Confucius, like the Arabic figures to European nations, is vernacular to all.

In *Burmah*, Tract operations are vigorously commenced. Four presses are in employ. A stereotype foundry is about to be established by the mission; and "the signs of the times," indeed, "indicate, that the great renovation of Burmah is drawing near." The appeals of Dr. Judson, stating that, at one festival of Gaudama, not far from *six thousand Pagans came to the mission-house for Tracts*, have justly awakened a thrilling interest in the American churches.

"Among the Tamul population on the continent," say the Missionaries in *Ceylon*, "is almost an illimitable field. Missionaries, to make known the Gospel by *preaching*, through all that extent of country, cannot be commanded, probably for years to come. *Tracts, well written*, and circulated so as to *pervade* every part of the land, must be, for the present, our main dependence."

The Missionaries in BOMBAY say, "The Mahratta language is spoken by a population of about 12,000,000; besides which there is an immense multitude of immortal beings whom we can reach in no other way than through the medium of Tracts."

The Missionaries on the *Mediterrancan* have recently prepared eight valuable Scripture narratives, in Modern Greek, translations of which into English have been sanctioned by the Publishing Committee.

The Tract Society in *Paris*, whose field embraces thirty-two millions speaking one language, say, in an appeal recently made, "Had our Committee to-day *twenty thousand francs*, (nearly $4,000,) at it its disposal, we could expend it in a few months, without extraordinary efforts, through the channels already opened. A still greater sum would enable us to visit the departments where we have yet no relations. The field which now waits to be cultivated is immense."

Nor is there less decisive evidence, that Tracts ARE READ, AND ARE BLESSED OF GOD among pagan nations.

"I know Ayzo," (Jesus) said a poor native of Siam to Rev. Mr. Tomlin, "I know Ayzo, and worship him every day. My brother has books which speak of Ayzo, and teach about the true God, and I listen to him while reading."

A Missionary recently found, in a village 200 miles from Bombay, several persons who had a tolerably correct idea of Christianity; and ascertained that it had been wholly derived from Tracts, procured at Bombay by one of the villagers—no Missionary having previously visited the place.

Dr. Judson, being some days' journey from Rangoon, was told by the natives, that a man had just died in peace, trusting in a new religion. On repairing to the house, he found, clasped in his hand, disposed on his lifeless breast, a Christian Tract, which alone had revealed to him a Savior, and opened before him a blessed immortality.

The Board of the American Baptist Convention have received evidence of the conversion of more than twenty Burmans who had never seen a Bible, nor a Christian Missionary.

The Committee, at a recent meeting, after giving the various claims from abroad a serious consideration, and looking to God for direction, though the Society's Treasury contained less than $300, unanimously

Resolved, that the following appropriations be immediately made, viz.

For the use of American Baptist Missionaries in Burmah,		$1,500
do.	do. Missionaries in China,	1,5000
do.	do. do. Bombay,	1,000
do.	do. do. Ceylon,	1,000
do.	do. do. Sandwich Islands,	1,000
do.	do. of Protestant Epis. Ch. in Greece,	500
do.	do. A.B.C.F.M. on the Mediterranean,	1,000
do.	Paris Religious Tract Society,	1,500
do.	Lower Saxony Tract Society, Hamburgh,	500
do.	William Ropes, Esq. St. Petersburg, Russia,	500
	Total	$10,000

The Committee would mention with gratitude to God, that the American Tract Society in Boston, on being informed of the above resolution, immediately remitted $2,000, in part of the amount; an anonymous individual in Virginia has remitted $250; other donations have been received; and the Committee look to the friends of Zion for the means of *promptly transmitting the whole amount*, and thus encouraging and cheering our fellow-laborers at all the stations, whose work has long been hindered for want of pecuniary means.

The hearts of the Committee are deeply affected, when they contemplate the bearings of these several departments of the Society's operations upon the kingdom of Christ and the welfare of men; and they cannot but appeal to the friends of the Redeemer for such co-operation as God shall enable each of them to give. Will not able Christian *writers* consecrate to this case a portion of their efforts? Will not those qualified to labor as *Agents* in responsible and destitute fields forego, at the call of duty, the repose and the temporal and social blessings they may be now enjoying? Will not the people of God put forth their *personal efforts* in behalf of millions in our own country? Will they not furnish the *pecuniary means* for imparting a knowledge of the Savior to a perishing world? And will they not fervently supplicate the Holy Spirit to guide them and the Committee in duty, and bless their endeavors to multitudes, in their eternal salvation?

By order of the Executive Committee,

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Corresponding Sec.*

New-York, January 20, 1833.

POWER OF RELIGION.—"My Father," says Cecil, "had a religious servant.—I frequently cursed and reviled him. He would only smiled on me. That went to my heart. I felt that he looked on me as a deluded creature. I felt that he thought he had something which I knew not to value, and that he was therefore greatly my superior. I felt that *there was a real dignity in this conduct.* It made me appear little in my own eyes. If he had condescended to argue with me I could have cut some figure—at least my comparison—wretched as it would have been. He drew me once to hear Mr. Whitfield. I was seventeen or eighteen years old. It had no sort of religious effect on me nor had the preaching of any man in my unconverted state.—My religion began in contemplation."

LIFE OF CECIL.

USEFUL HINTS.—Take receipts and keep them.—The most honest and respectable tradesman may sometimes, in the hurry of business, omit to cross a charge out of his book, and will feel a satisfaction in having any doubt as to payment removed. Have such receipts tied up and docketed, so that you may refer to any one of them readily.

Literary.

From the Indiana Journal.

Hanover College.

The bill incorporating this institution being under consideration in the Senate of Indiana,

Mr. DEMONT said, after what has been said against postponing this bill by the gentlemen from Jefferson, Knox, and Tippecanoe, it would seem almost presumption in him to attempt further to advance objections to such a course. Yet he was compelled to vote either for or against the proposition, and, as an apology for voting against it, he begged permission to urge the following reasons.

Were we to behold a young man struggling against the tides of fortune, buffetting successfully the billows of adversity, and by force of his own genius and merit, winning his way to fortune and reputation; and were we, the thirty Senators of Indiana, or a majority of us, to unite in impeding his course, in obstructing his career, in depressing his emulation, in darkening his prospects, and in promoting his ruin, we could not thereafter view ourselves with complacency, and all others would hold us in abhorrence, and the greater would be that abhorrence, in proportion to the perceptible extent of so mean a motive as the fear that our pretensions to excellence would be measurably obscured by his mental and moral worth. As individuals it is impossible for us to pursue such a course of conduct; yet, as an aggregate body in the service of the state, we are now, in the name of the public weal, called upon solemnly to do just such an act. * * *

A danger is presented to us of sectarianism growing up in that college; and lest religion may get a foot-hold there, it is urged that we ought to set our faces against this institution. Religion is more or less in all institutions of learning. Though it be not specially taught, yet it is there, and cannot, and he would say, ought not be excluded. Religion is a part of our nature. It softens the passions, and in a greater or less degree, no matter what its special tenets, ameliorates and happifies the human condition. It is a spark of the Deity of which we compose a part, which may be smothered by vice and buried by ignorance and superstition for a time, but can never be totally extinguished. It will, amid the gloom of the storm of persecution, break forth in meteoric flashes, vivid as the lightnings that seem to rend the heavens. As the volcano, that is smothered by the weight of the mountain, it will explode and manifest its high origin. Ere yet revealed religion poured its light upon a benighted world, there was religion. The Persian worshipped fire, one pagan nation the moon, another the sun, some the tempest, which was still religion, confessing from almost every human tongue that there was and is a superior intelligence on which mortals are dependent. Crude and imperfect as the religions of pagan nations were, they, in greater or less degrees, corrected the evil and savage propensities of their devotees. Since the era of christianity, the religion of Mahomet is said to have caused the abolition of Canibalism among some of the interior nations of Africa: and since revealed religion has beamed upon a benighted world, so far as its influence has extended, civilization and happiness have marked its course. It is split into schisms. Discords have been, and will be; but with religion science has held equal pace. The knowledge of the Deity has inspired a thirst for a knowledge of his works. Let religion alone. Its purifier and corrector will be its own pure original. Let it be in our schools, in our colleges, in our academics.—Let the believers of every doctrine have a college if they wish it. It will spread all manner of opinions among the people, and the people will be left to judge for themselves. Those that are not founded on pure piety, and are at war with reason, will fall before the lights of science. Parents will have choice of institutions; young men sufficiently advanced to enter a college, who have no parents, will have discretion to choose for themselves. There is no danger of the dominion of bigotry over the mind illuminated by science. Religious dogmas cannot control the vigorous intellect, expanded by knowledge. Bigotry reigns in the dark mansions of ignorance; and that mind, susceptible of bigotry, after being stored with learning, would be more bigoted without it. It is by some desired to load this bill with an amendment, to prohibit any kind of sectarianism being taught at this institution, under the penalty of an immediate forfeiture of the charter. This I view as a gin or pit into which every college or academy in the nation, under such a provision, must inevitably fall. The word *teach* is extensive. All that is inculcated from the pulpit is within its meaning. Youths are considered at college from the commencement to the close of each session. If then by preaching, the doctrine of the trinity be inculcated to the students, the charter is gone, its destruction is certain. That doctrine is sectarian. There are Unitarians who differ with this mode of belief. The Trinitarians may be one or many sects—the Unitarians the same. Either is sectarian. And to preach at all, any thing like religion, could not be done without holding forth some kind of belief: and if this belief differed from any other, it would so far at least be sectarianism, and the college must therefore be annihilated. The Methodists have a college at Augusta, in Kentucky. The Baptists, the Catholics, and almost all other denominations, have their literary institutions, and so far from the union of religion and learning heightening dissensions and fomenting discords, the present age is surpassing all others for a liberality of sentiment by the religious sects towards each other. The Methodist clergy particularly are men of more learning than they were in the preceding age. With the spread of the gospel, they are now disseminating taste and science, and they are evincing enlarged views and displaying christian charity, commensurate with their intelligence, towards all other christian denominations. Religion cannot be separated altogether from science. Enlarged views and extended knowledge of the works of Deity, will impel the mind to a contemplation and an acknowledgment of their author. It has been reported, that the late Stephen Girard of Philadelphia made a bequest for the foundation of a college, with a special injunction that no person belonging to any religious denomination should ever be a professor or teacher in the institution. If such were the will of Mr. Girard, he had no doubt that it proceeded from a philanthropic disposition, to educate young men and leave their minds unincumbered with dogmas. Still, he would venture the prediction that the institution would not flourish, nor be as useful as it was pictured in the imagination of its benevolent founder. Mr. Girard did not reflect that astronomy would be excluded his academic halls; that logic could not successfully be taught, in tracing effects to their causes, without acknowledging, and at least involuntarily paying homage to the cause of all causes; nor that men in an employ that would compel an adoration of their maker, still would possess the inherent desire of communion and association with such as were influenced by the same feelings.

We are told that the erection of other literary institutions in Kentucky, caused the destruction of the Transylvania University, notwithstanding the great abilities and popularity of Doctor Holley. If such were the fact, I would not be one to mourn her fall. Mismanagement or misgovernment must have produced the disasters that have been attributed to the competition of other institutions. And if the state college of our state will be ruined by a charter being granted to another institution; if the Bloomington College, with 46,080 acres of land, or the avails of it in money, will be ruined by a charter being granted to the Hanover institution, without land, or money, or state patronage, it ought to be ruined, the sooner the better. If it cannot sustain itself against the rivalry of an unpatronized and unprotected institution, with a man so learned and so deservedly popular as Doctor Wylie at its head, it ought to fall.

Against this charter it is urged, that when once chartered, they will abandon the manual labour system. They have on a small scale progressed with manual labour. They are enlarging their means for making it more perfect, extending their accommodations that all may labour that are able. It has grown in reputation in the pursuit of this plan, and surpassed the state institution in popularity. Wise men who get wealth, generally pursue the same economy for its retention which they employed in its acquisition. Their own success is a security for a continuance in that which produced it.

It is important that our country should abound with such institutions, not for the poor alone, but for the rich. Useful labour would supply that recreation without which the body and mind would both be enfeebled. It would supercede the necessity of gymnastics. The most important part of every man's education is work. Every child should be taught and inured to work till it becomes a habit from which in after years he cannot depart. The man or woman with this part of an education is fitted for active laborious employment, for the culture of the soil, to which if be added science, they are fitted for the happy enjoyment of heaven's highest bounties. Many of the sons of wealthy parents, though educated in academies and colleges, have not vigorous intellect or energy of character to succeed well in professions. Such, if brought up without labour and left by their parents without property, would be likely to drag out a miserable and useless and perhaps criminal existence. But if, while they are acquiring science, they are learning to labour and invigorating their constitutions by exercise, they are securing themselves an inexhaustable fund for daily use throughout their lives, the power with the blessing of health to acquire independence by labour. The rich man ought to educate his son to labour at home, or he should send him where labour as well as science is taught, if he wishes to make him useful and happy. If such an institution is valuable to the rich, it is more so to the poor. Among the poor is a due proportion of intellect, and if opportunities be offered for the acquisition of knowledge, genius and greatness will burst forth from obscurity, and command respect and admiration. In our woods, in the forests of Indiana, there are this day bare-headed and bare-footed boys, who, with the aid of such an institution and the coincidence of like times and like occasions to call their latent energies into action, may be the future Jacksons, Clays, and Washingtons of our country. It is said they will cheapen literary honors. If so they forfeit their charter, and moreover they would destroy their own credit. Interest would prompt them to rectitude. We are told, that though it may do no harm to charter this institution, still we ought to defer it till the first Monday in December next, in order that we may obtain the opinion of our constituents. It will be a poor compliment from gentlemen to their constituents to ask their consent to be liberal. The question would imply that the people were narrow minded. We now know their will; we know that this act is for the public good, and consequently, in accordance with their feelings.

As a reason for opposing this charter, we have heard that there is danger of other schools or academies asking for a college charter. He would court such a danger. He would desire that it might be, and that just so many as would be necessary to the wants of the people, would prove themselves worthy of such a distinction and apply for and receive a college charter. The people are becoming numerous; their thirst for knowledge is augmenting with the general expansion of intelligence; a new era in literature is approaching; more colleges will be needed, particularly if those in moderate circumstances can defray the greatest part of the expense of an education by their labour. The success of the manual labour system of education in Europe and America, has proved that this era has commenced. Scholars, in multiplied numbers, will, in schools and academies of our state, receive the preparatory knowledge for collegiate instruction, and more colleges and more academics will be indispensable.

For the many thousands of children that are now growing up in our state, it would seem preposterous to say that one college was sufficient. That that one has not more than fifty students, cannot be attributed altogether to the want of youths within our state of sufficient intelligence to commence a collegiate course. There is a want of means. The people have not money to support their sons abroad. There is a call, an imperious call, for institutions of learning where education can be had without money. No other plan can be devised but the labour plan. That can furnish and support schools and colleges enough to supply the wants of our state. Is one college enough for twenty or forty thousand students? No, sir, he hoped to see academies arise in every county in the state, where youths of both sexes may, by aid of their labour, receive free instruction. When such shall be the case, Bloomington and Hanover will be insufficient. In various parts of the state colleges should, and he hoped would arise, and that the auspices of the government will be extended to them, when their reputation for science and the wants of the people will justify the measure. There are now probably near five hundred thousand inhabitants in this state. Supposing that number to remain stationary, it could not be many years, with the continual increase of schools, before one twenty fifth part of the inhabitants, or one in each twenty-five, would be a young man who has acquired the rudiments of an education, sufficient to enter upon collegiate studies. This would make the number twenty thousand. Bloomington and Hanover could not receive them—the number is too great; and were there a college in every three or four counties, still they could not be received and educated for the want of money. Yet all these can and will find their entrance into labouring institutions, if such institutions are established and successfully conducted. Then we will not fear that if Hanover should receive a college charter, that others will ask the same privilege; but we will hope that it may be so. We see in fair prospect a million of people in Indiana within a few years, which may be extended to three or four millions. With that increase, we should hope for a consummate increase of schools and colleges.

It is said that students educated free of expense at Hanover will, from motives of gratitude, promulge their religious opinions. The same objection applies with equal force to the Bloomington institution.

Though he granted that without state aid the faculty might confer degrees, and that the degrees conferred can never make a real difference in the amount of learning possessed by the graduate, yet both are useful, and if we trace our nature to its hidden springs of action, we will find that in policy they are indispensible. Opinion, popular opinion, gives impetus to the actions of all, in a greater or less degree. Though the man of forty may probably look around with contempt on the opinions of the multitude, when he knows or thinks them erroneous, it is not so with the youth of twenty. If he is about to devote years of laborious study in the pursuit of knowledge, the idea of a deploma from an accredited institution, will fix his choice on one that has the state authority to confer it. Such a prospect will dispel the mists of dispondency, and nerve him with vigorous exertion to attain such literary honours as to his youthful imagination will seem an inevitable passport to fame. Grant it may be fancy; but it is a fancy that creates realities. The fervour of youth can be led by well directed fiction to the goal of glory. What are stars and garters but gewgaws? Yet stars and garters have had their influence in making the island of Great Britain mistress of the ocean. What was the legion of honour but an empty name? Yet the establishment of this seeming bubble, had also its influence in rendering the French arms invincible, and making a great portion of Europe bow to the victories of Napoleon. We must take man as he is. We must not expect the feelings of age in the spring time of youth. Emulation is essential to the advancement of science, and literary honours, conferred by the sanction of law, will inspire emulation.

We are told that we must not charter this college for fear it may at some time ask for money from the state; and we are asked to make a provision in this charter, if we do pass it, declaring that they shall never apply for a donation. The right to petition is guaranted to them by the constitution, and the right to bind future legislatures belongs not to us. Such an attempt might make us a laughing stock to all posterity. The bounties of the state he trusted would always be under the control of the representatives of the people, and be conferred where they are most deserved.

Competion, it is true, may destroy; but competition, within reasonable bounds, must produce beneficial results. Were there but one boarding house in Indianapolis, we could not expect as cheap or as good accommodations as we now receive. One merchant alone in a place, and poor goods would sell at exorbitant prices. One lawyer only in a county, and he may be lazy and negligent of the interests of his clients. More colleges than one in a state, and each would feel a deep interest in striving to attain or maintain the name of the best.

I hope the time is not far distant when tuition will be free to all who can be received at the state college. Let us for a moment suppose, that there are now the means of boarding and teaching at Bloomington, free of expense, it would not, it could not alone teach the young men of our state. Its inadequacy to that object must be manifest. Then let us vote against this motion for indefinite postponement. Commit the bill, amend till it is as perfect as we can make it, and then give it our sanction.

Revivals.

Adams Co., Ohio.—Since I last reported, the Lord has been doing a good work among us. The Holy Spirit has been poured out, and souls have been converted. During the last quarter, thirty have been admitted to the church; twenty-nine on examination, and one by letter. The work has been still; here and there a silent tear, and a deep sigh. Meetings have generally been well attended. The means which have been used are strictly those recommended in your general instruction.—*Home Miss.*

Kingston, Tenn.—I am now permitted to state, that since that time, the Lord has returned in great mercy to this part of his vineyard, and a number of our churches have been blessed with large effusions of the Holy Spirit. The people of God have been greatly refreshed, and many of the impenitent of all classes, from the hoary headed to the child in the Sabbath School, have been savingly acquainted with Jesus, whom to know is life eternal.—*Ib.*

At Black River Chapel, N. C.—The revival at Black River Chapel commenced some time in July and has continued ever since, and on Sabbath, the 2d of December, we admitted thirty-eight persons to the communion of the church.—I did not come to this church until lately, but I find from the session book that twenty were admitted to church privileges on the first of June—and forty seven more on the 5th of August, so that the whole number added to this church since the revival commenced, amounts to one hundred and five. The number added in the other three churches of Father Tate, (i. e. Hopewell, Keith and Rockfish) is likewise great.—May these lines encourage our aged fathers to renew their strength—to cleave to the promises of God—and to look forward with the expectation that shortly the harvest time will come.

Already the cry of the poor perishing heathen is heard, and females as well as males are beginning to feel that they have something to do in the great work of evangelizing the world. Two of the female members of the Presbyterian church, came forward and presented several jewels of gold, and requested that the proceeds should be given to send the Gospel to the heathen,—Mary-like, they would rather that the ointment should be on Christ's head, than their own. O when will the time come, when our beloved Marys who are sitting at the feet of Jesus in happy America, will awake and begin to feel for their poor sisters who are treated like brutes on pagan shores!—When we as a church repent of the sin of our neglect in not sending the gospel to the heathen, then we may look for great revivals.—*S. R. Tel.*

At Pattonsburg, Va.—It has graciously pleased the Great Head of the Church to pour out his blessed Spirit upon Pattonsburg, Buckingham and their immediate vicinity, in such a way as to cause the people of God to exclaim, "What hath the Lord wrought!" It is but about ten weeks since the work began, and 21 new members have been added to the church—several more are rejoicing in the mercy of a sin pardoning God,—and a goodly number are also using the interrogation of the trembling and astonished jailor, "Sirs, what must I do to be saved?"

Many of the cases of those who have formed a union with the church, are of a very interesting character. A number of heads of families—husband and wife together—have publicly and solemnly professed their attachment to the Lord Jesus Christ. Several persons, "well stricken in years," have been brought in at the eleventh hour, and are "sitting clothed, and in their right mind at the feet of Jesus."

Including the 21 named above, we have had 43 new members added to our church, and several to other denominations during this year, beginning about the first of March.—*Ib.*

In Walpole—The word spoken was like good seed sown in good ground. All around it was springing up and bearing fruit unto eternal life. Every heart was full of emotion, every countenance testified to the interest felt in the great concerns of the soul, and little seemed necessary to be done, but to present Christ crucified to awakened sinners, as the way of escape from the wrath to come. This happy state of things continued three or four weeks, during which time we could hardly go abroad, meet together, or separate, without hearing that God had delivered one and another from the power of darkness, and translated them into the kingdom of his dear Son; and those too, in some instances whom we had least expected, insomuch that we stood amazed at his power, condescension and love. Then it was that parents received their children, and children their parents as if from the dead. For God who is rich in mercy, for the great love wherewith he loved them, even when dead in sins, had quickened them and raised them up together with Christ.

This church, at the present time consists of one hundred and twenty members. Thus have a few become a great company. It is the Lord's doing, and is recorded to the praise of his name and for evidence, daily accumulating, that they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever.

For the encouragement of Sabbath School teachers, it should be added, that a large proportion of them, made the subjects of redeeming love during the above revival, either were or had been connected with the Sabbath School in this place. And in general they that had previously been most attentive to the means of grace, were the ones who were made the subjects of distinguishing mercy when the Lord appeared in glory to build up Zion.—*Bos. Rec.*

African Colonization.

From the Religious Intelligencer.

American Colonization Society.

In our paper of December 1st. we published a few remarks on Mr. Garrison's pamphlet on the subject of slavery and the Colonization Society. We have had an opportunity since that time of examining the pamphlet, but we are constrained to acknowledge that it has not had the power of giving us, as our correspondent said, entirely new views on the subject. We abhor and deprecate slavery as much as Mr. Garrison does, but we cannot subscribe to his views, that all who hold slaves are as guilty as those who stole them from their native country. We are advocates for the immediate abolition of slavery, and so we are for the suppression of the treasonable measures adopted by the Nullifiers in South Carolina, but we think it will be better for government to ameliorate the condition of both as much as they can, and provide a way for their *retreat*, rather than to cause a state of *rebellion* at the south by abolishing slavery at once, or of plunging the nation into the horrors of a civil war by punishing *rebels* as they deserve.

We have never considered the colonization society sufficient of itself to effect the abolition of slavery in this country, but we have ever viewed it, and still do, as an important auxiliary—as "the voice of one crying in the wilderness, prepare ye the way." If it does not emancipate a slave, it will improve the condition of all who place themselves under its fostering care; and such is our confidence in its benevolent designs and operations (Mr. Garrison's assertions to the contrary notwithstanding) that if heaven had seen best to mark us as an offspring of Africa, we would flee before another winter's snow, from this land of *slavery* and *oppression*, to the shores of Liberia, where the black man is free, and elevated as he ought to be, to the dignity and rights of man.

But the colonization society has *emancipated slaves*, as will be seen by the correspondence that follows; and if properly supported, thousands and tens of thousands will be redeemed by its instrumentality, who would otherwise remain in perpetual bondage.

From the Christian Mirror.

The first objection of Mr. Garrison against the Colonization Society, is that it "is pledged not to oppose the system of slavery." Well, what then? does it follow of course, that it is pledged to support the system slavery? Mr. G. has not ventured to make the assertion, yet many a thoughtless reader will draw that inference from his remark.—Division of labor is as useful in morals as it is in manufactures. The Colonization Society aims at one single object, the colonization in Africa of people of color, including what are now free, and those who may be liberated for that purpose. The latter, I take to be the main object of the society, and the other only auxiliary to it. But, in neither case are the blacks to be removed without their own consent. But who are expected to liberate their slaves, the North or the South? Not the North, for thank God, we have not any. If then we expect the slave holders of the South to be made willing to "break every yoke and to let the oppressed go free," are we to begin like Mr. G. by exciting all their prejudices and making them enemies instead of friends to the cause. It is a well known fact, that many planters of the south, who have come into possession of slaves by inheritance or matrimony, are anxious to better the condition of their slaves and to set them at liberty; but this the laws of most of the slave states prohibit, unless accompanied with emigration; for a majority of the planters fear the presence of free people of color among their slaves; being apprehensive the sight of them living in ease and luxury will breed insurrection. The majority are therefore opposed to emancipation without emigration, and in a republic, the majority must and will govern, and will make the laws. One principal object therefore of the Colonization Society is to open a door for the freedom of the slaves, and provide them a place of refuge from the wrongs and insults of the white man. It was therefore totally unnecessary for them, *as a society*, to meddle with the abstract question of slavery, but to receive as a boon, what humanity demands as a right. But though the society goes no farther, a majority of the individuals who compose it hold slavers in as great detestation as Mr. G., and I believe there are hundreds of them who, like myself, would be glad to join his anti-slavery society, were it not for his opposition to the Colonization Society, and the absurdity of pulling down with one hand what they build up with the other. The Colonization Society leaves the abstract question of slavery untouched, while it leaves all its members to their own opinion on the subject; just as the American Peace Society is pledged to leave the question of defensive war untouched, though it is well known, that many of its members go as far as ever William Penn did.—Many Temperance Societies in fact, leave the question of fermented liquors untouched while many of their members are thorough going cold water advocates. Let every one labor in that department of the vineyard to which the Lord has called him, without impeding the laborers in other portions. Let Mr. G. labor in the cause of immediate and entire emancipation, and in elevating the character of the black population. May God speed him and direct his feet into right paths; but he is going out of his way, when he attacks the Colonization Society, and is wasting his energies in an endeavor to destroy his friends.

The sole object of the society, as declared at its constitution, and from which it can never be allowed to depart, is to remove *with their own consent*, to the coast of Africa, the free population now existing in the United States, and *such as hereafter may become free*. In pursuing their object therefore, (although such consequences may result from a successful prosecution of it,) the society cannot be justly charged with aiming to disturb the rights of property, or the peace of society." Again same page. "To found in Africa an empire of Christians and republicans, to reconduct the blacks to their native land without disturbing the peace of society, the laws of property, or the rights of individuals, rapidly, but legally, silently, gradually to drain them off.—These are the noble ends of the colonization scheme." Again page 48. 'The Society from considerations like these, whilst it declaims the remotest idea of ever disturbing the rights of property in slaves conceive it possible that the time may arrive, when with the approbation of their masters, they shall *all be at liberty*, and, with those already free, be removed *with their own consent*, to the land of their ancestors." Now what is there in those avowals of the Colonization Society which ought to excite the anger of Mr. G.? It is apparent that both are seeking the same end, one by threats and abuse, the other by love and persuasion—one, like the north wind in the fable, is endeavoring to take of the great coat from the traveller, by force, the other, like the sun, to make him throw it off of his own accord.

Extracts from Correspondence.

From a gentleman in Virginia, to the Secretary of the American Colonization Society, September 14, 1832.

I have, for a considerable time past, determined to emancipate my slaves, if such facilities, could be afforded them by the society of which you are Secretary, in getting them off to the Colony of Liberia, as are necessary and proper for their accommodation; and if the necessary arrangements can be made, they probably will be in readiness to go as early as December next, or by the sailing of the first vessel thereafter from Norfolk or Richmond. I feel much solicitude on this matter, and wish to know what can be done. I have made a list* of the number and description, below. You can also see at what price I think they would sell.

From a gentleman of Virginia, October 5, 1832.

Mr. ——, of ——, Virginia, the gentleman of whom I spoke to you last spring, wishes to know if his colored woman, with her husband and nine children, could obtain a passage to Liberia this fall. Mr. ——, generously liberates the wife and seven children, and Mr. ——, his brother in law, the two eldest children. It is one of the most interesting families I ever saw—they are all bright mulattoes. The husband had to beg and collect $300, before his master would consent to let him go. He is a preacher, of the Baptist persuasion; a sensible, good looking man, about 40 years of age, and promises to be an acquisition to the Colony. It is very desirable they should get off this fall.

From a gentleman of North Carolina, July 5, 1832.

I have seven black people, who wish to be removed to the Colony of Liberia, aged as follows:—one old lady, 48; 3 boys, one 20, one 13, one 11 years; and three girls, one 18, one 15, one 2 years of age, all sound and in good health. These are all one family, the old woman being the mother. These are all the blacks I have suitable for the Colony.

From a gentleman of Virginia, Sept. 10 1832.

I have from 15 to 20 negroes which I wish to emancipate; will your Society receive and transport them to Liberia?

From a gentleman of Virginia, Oct. 16, 1832.

We have in this place and vicinity, four lots of slaves held ready for manumission whenever an opportunity for sending them to the Colony offers; the largest lot containing 11, and the smallest 3 persons; but neither could be prepared on this short notice for the Jupiter. Besides which, several others have declared their determination of liberating others for the same purpose; but they have not made a formal tender of them to the Society.

From a gentleman of Virginia, Oct. 2, 1832.

Twenty-seven negroes were given me a few days since, which I hope to get ready for the November expedition.

From a gentleman of Virginia, Oct. 18, 1832.

In addition to those I mentioned in my last letter, there have been several other applications, some from the owners of slaves, who are willing to emancipate them, but not able to bear the expense of their removal. The whole number of applicants now, is not less than fifty, a considerable proportion of whom are slaves.

From a lady of Virginia, Oct. 22, 1832.

'Tis the wish of a man servant belonging to the writer of this, to remove to Liberia; and it is gratifying to her, that he has at length accepted a boon, which she has for several years offered him on the condition, that he would join our Colony in Africa. He is an excellent coarse carpenter and shoe-maker, and indeed can turn his hand to any work, from a plough, to a lady's cabinet. But the trait that renders him invaluable as a servant, remains to be told; it is his unshaded integrity; a pillar of truth from his youth, he has never been known to swerve from the severest requisitions, and though his mind is as unlettered as any African's, his moral sense is perfect; and it is the ardent hope of her, who now addresses you, that in the good land to which he is destined, those virtues which have rendered him so invaluable as a servant, and so beloved as a friend, will have a wide field for their expansion.

From a gentleman of North Carolina, Aug. 4, 1832.

I write at the request of a young lady of this neighborhood, to make some inquiries in regard to the steps proper to be pursued, in getting off some slaves, whom she wishes to send to the Colony. There are four of them; a woman about 30, a girl about seventeen, and two small children.

I believe the young lady contemplates defraying their expense of transportation herself; but I am not certain as to that.

From a lady in Virginia.

There are a number of persons who have young female slaves, they would wish to send to Liberia; but as conscientious motives induce them to do it, they cannot send them unprotected, and cast them as it were upon the world. Our Society has one under its auspices, but we know not how to proceed in regard to her. A friend of mine, wrote some time ago, to ask my advice how to dispose of two. all she owned; one a little girl, the other on the verge of woman-hood.

Could some plan be devised to afford a suitable asylum for unprotected young females, it would be the means of many a one going. Do, my dear sir, take this matter into consideration, and let me know the result. I feel much for the extreme degradation of my sex among the colored people.

Roman Catholic Controversy.

[Correspondence continued from our last paper.]

From the Presbyterian.

Philadelphia, Dec. 4, 1832.

To the Rev. Jno. Breckinridge.

Sir,—The object of the present letter is to intimate, before you commence the publication of our correspondence, that *I agree to the proposals you have made, for the purpose of bringing the disputed grounds of controversy between Catholics and Presbyterians fairly before the public.*

In your letter of yesterday you alluded to the offer you had made of the columns of "The Presbyterian," and to my having declined it, in a tone of triumph, which my *reasons* for declining were somewhat calculated to subdue. However you are pleased to overlook those reasons; and since you decline every mode suggested by *me*, I will even meet you in your own proposals—and hereby signify my acceptance of the same.

Of course "The Presbyterian" will continue to publish until one or the other of us, think proper to decline the contest. I, on my part, shall have the whole re-published in one of *our* papers, so that Catholics may receive the enlightenment of your arguments.

I must, however, enter my protest against your rejection of the 2d Rule, as explained in my last letter. The "mens conscia recti," has nothing to dread from its operation.

Now, Sir, you may proceed with the publication of our correspondence; and as soon as it shall have appeared, I will open the controversy by addressing a letter to you through the columns of "The Presbyterian" on the "Rule of faith" as already agreed upon.

Yours, very respectfully, JNO. HUGHES.

Philadelphia, Dec. 6, 1832.

To the Rev. John Hughes.

Sir,—I am truly gratified that we can so far agree, at last, as to have the prospect of beginning promptly, the proposed discussion. In my last letter, I suggested a personal interview, in order to settle some of the details of the controversy—such as the question to be investigated—the order—the quantity of matter from week to week, &c. &c. It is understood of course that the particular paper furnished on your part, is regularly pledged to reciprocate the arrangement made by "The Presbyterian," in a weekly re-publication. My determination to publish our corespondence was suspended upon the event of your declining the terms offered to you in my last letter. I am pleased however that you consent to the publication —as the letters themselves will best explain the nature and origin of the pending controversy.

I propose in fine, an interview to-morrow morning, in the presence of two mutual friends, if you please, at such time as may be most convenient to yourself.

I am your obedient servant,

JOHN BRECKINRIDGE.

To the Rev. John Breckinridge.

Rev. Sir,—I regret that it was not in my power to see you, on the day proposed in your last letter, for the purpose of aranging those particulars to which you very properly allude.

If it meet your views, I shall be very happy to see you, on Monday at 10 o'clock, A. M., with any gentleman you may think proper to bring, at my dwelling adjoining St. John's church. If the hour or place be inconvenient, you may mention any other, and I shall make it convenient to attend. But sometime on *Monday* will suit me best, as I shall be obliged to go out of town next week, and shall start probably on Tuesday morning. Yours, very respectfully,

Dec. 8th, 1832. JOHN HUGHE.

The proposed meeting took place, when the following agreement was made between the parties.

The undersigned agreeing to have an amicable discussion of the great points of religious controversy between Protestants and Roman Catholics, do hereby bind themselves to the observance of the following rules:

1. The parties shall write and publish alternately, in the weekly religious papers called "The Presbyterian," and a Roman Catholic paper to be furnished by the first of January: it being understood that the communications shall be published after the following plan. One party opening, the first week; the other party replying the next week: and every piece to be re-published in the immediately succeeding number of the Roman Catholic paper. The communications not to exceed four columns of "The Presbyterian," not to continue beyond six months, without consent of parties.

2. The parties agree that there is an infallible rule of faith established by Christ, to guide us in matters of religion, for the purpose of determining disputes in the Church of Christ.

3. They moreover agree that after giving their views of the rule of faith, they will proceed to discuss the question, "Is the Protestant religion the religion of Christ?"

4. The parties agree respectively to adhere strictly to the subject of discussion, for the time being; and to admit no second question until the first shall have been exhausted. Each party shall be the judge when he is done with a subject, and shall be at liberty to occupy his time with a second subject, when he is done with the first; leaving to the other party the liberty of continuing to review the abandoned topic, as long as he shall choose; subject, however, to be answered if he introduce new matter.

5. Mr. Hughes to open the discussion, and Mr. Breckinridge to follow, according to the dictates of his own judgment.

JNO. HUGHES.
JOHN BRECKINRIDGE.

Dec. 14th, 1832.

Philadelphia, Dec. 26th, 1832.

The Rev. John Breckinridge.

Dear Sir,—In the correspondence that has taken place between us, you must have perceived that I left several topics unanswered, in as much as they had no immediate bearing on the arrangements of the rules by which the controversy was to be conducted. On these topics I will now make a few observations.

In your letter of the 3d inst. you give a statement of the facts connected with the origin of this discussion, which I am not disposed to call into question, because, even admitting them, they do not sustain the conclusion which you have endeavoured to build upon them. Now the only portion of the statement, with which I am concerned, is the fact that in the "Christian Advocate" for August and September of this year, you published a letter headed "Roman Catholic Controversy," which on perusal I found to contain charges, which if they were true, would render our religion an object of horror to all good men. For example, you stated on the authority of Usher and St. Thomas Aquinas, that according to our belief, *images* representing Christ are to be adored, as Christ himself. After having made this statement and given those names to support it, you ask "What is this! Is it not divine worship of idols or images—i. e. *Idolatry* sanctioned by standing authors, and ordered by the great accredited council of Trent!"

Who this Usher is, from whom you quote, I am at a loss to conjecture. There is an author of that name, but he does not possess much authority with Catholics, for the reason that he happens to have been a *protestant* Archbishop. But no matter for his testimony: the main point is that you with your proper signature, charge upon Catholics that they are Idolaters, by doctrine and authority.

You next charge upon them what you call "legalized immoralities," and designate the doctrine of indulgences as "a bundle of licenses to sin, and making merchandise of souls." You even go into the detail of this traffic, and tell us the scale of prices on which crime was graduated—"for a layman murdering a layman *about* 7s. 6d; for killing a father, mother wife or sister, 10s and 6d." &c. page 392.

Now, Dear Sir, I would appeal to yourself, and ask whether it was well possible for us, desirous to share in the good opinion of our fellow citizens, to let such charges, sanctioned by your name, go forth on the wings of the Press to every village and hamlet in the land without claiming a hearing for our defence. It is true that the charges are, in themselves, too gross and absurd to be believed by men of enlightened and educated minds. But when published with your name, when published in this city, when published with a direct, express, and positive call on the "Priests and Bishops" of the church to meet you in the broad field of this important and vital discussion—then the case is changed; and there is no alternative left, except either to obey your summons to the field of controversy, or allow the opposite course to be construed into a tacit admission of the charges thus boldly preferred. Persons were already beginning to ask the question —"if these accusations are unfounded, why do not some of the Catholic clergy deny them, or meet Mr. B. in the field of controversy to which he has invited them! If they are silent, when such charges, sustained by a respectable name, are brought against their religion what are we to infer from their silence?"

It was in this stage of the question, that your letter was brought under my notice, and the *circumstances* seemed to leave no room for hesitation as to the course to be pursued. The charges against the Catholic Religion, and the challenge addressed to its ministers were clear and unequivocal. Our readers, then, will pronounce whether any Catholic priest or bishop has been the *assailant* in this controversy, or whether I, among the least competent of them to undertake it, should not be considered as the party standing in the attitude of defence.

It is true, you qualify these facts and conclusion by reverting to a private controversy between a Catholic layman and a member of our congregation in Baltimore; but this is an incident of ordinary occurrence and has no necessary relation except to the parties immediately concerned. Your challenge—for I must use that term in the absence of a more dignified one—was the same when addressed to the young lady in Baltimore that it now is—except that the Priests and Bishops of the Catholic church whom it *summoned* to the discussion were entirely ignorant of its existence. But when you spread out before the American public the elaborate impeachment of their doctrine and morals which your letter contains, then it was that the document was served on the parties whom it arraigned, and the public duly advised of the proceeding. Do not suppose that I am now complaining of your proceedings in this matter. My object is different: it is merely to show by a statement of the facts, that view it on what side you will, every aspect determines clearly our relative positions, —yours as the assailant, and mine, as the assailed. You speak of my letter addressed to the Editor of the Philadelphian during the prevalence of the Cholera, as one of the immediate reasons for the publication of yours, but even then I was only repelling an unprovoked attack upon the moral character of the Catholic clergy.

I am well pleased to have this opportunity of stating to the public the grounds on which I utterly disclaim having provoked this controversy; and the more so, because there are many persons who deprecate such discussions; some, regarding the truth of religion with as much dread or indifference as Pilate; others, from the admixture of personal invective and even scurrility which has sometimes characterized controversy. Of this latter, however I trust nothing shall appear in our correspondence. I cannot conceive that a strict adherence to the established laws of literary decorum and propriety, imposes any restraint on the freedom of debate, or forbids the thorough dissection of an adverse argument.

There is only one other topic connected with our correspondence to which I shall, at this time, call attention. You have frequently expressed your surprise that I did not take up your letter as I found it in the "Christian Advocate," and answer it, instead of adopting the present course. You have even intimated that it is beyond the reach of refutation. I assure you, Dear Sir, that it never so appeared to me, and that my motive for adopting this plan was entirely different. There are first principles at the bottom of every subject, the application of which never fails to throw light on questions in detail springing out of such subject. I saw in your letter that you had entirely overlooked those first principles of Christianity by the application of which truth may be distinguished from error. I saw our doctrines incorrectly stated, arraigned, tried and triumphantly condemned—but then you were conducting these proceedings in the absence of every tribunal except that of your own opinion and the opinion of those who might happen to agree with you.

But knowing that Christ, in the constitution of his church, has provided a tribunal expressly for the purpose of determining such disputes as those agitated in your letter, I chose to appeal to the legitimate umpire. I am happy that you have also recognised the existence, and competency of this divinely appointed tribunal, and although our controversy is to commence with an investigation of *what it is*, still the fact of its existence is a point on which there is no dispute between us. This starting from a common principle, should indicate that *truth*, and no personal triumph is the object we have mutually in view:—and proceeding under the guidance of the rules agreed upon, I hope and trust that the discussion will lead to consequences neither unpleasant, nor unprofitable to our readers or ourselves. In this way questions will succeed each other in the rational order both of time and place—and it now remains for me to open the correspondence with that great question, viz. "what is that infallible means which Christ has appointed for determining disputes in his church!"

Yours very respectfully, JOHN HUGHES.

[*Correspondence concluded in our next.*]

Original Essays.

For the Western Luminary.

The Force of Example.

"Man is a creature of imitation" was a remark of one of the eminent heathen philosophers, to the truth of which the observation and experience of every man bears testimony. Scarce has the infant learnt to lisp the name of "Mama," before its untutored mind is actively engaged in observing the actions and expressions of its parents. It imbibes their prejudicies, and their idle fancies are received as certain truths; it strives to imitate their every movement, and all they do or say is right. This principle "grows with its growth, and strengthens with its strength." Thus it becomes so entwined with our nature, that it has its influence wherever the human family is found. Where is the neighborhood, where there are not one or more individuals, whom the greater part of its members do not strive to imitate, and who are the standard of its morals! Perhaps there is no one greater cause of corruption in morals spreading so universally in some parts of the world, even against the dictates of reason, than that it has been recommended by the example of some supposed great man: and thus the sense of its turpitude gradually diminishes, till at last it is thought honourable.

'Tis true, *we* read with feelings of indignation, the deeds of murderous Sylla—the fiend-like sports of Caligula, who mangled and cut off the limbs of his subjects, that he might find amusement in the writhing pains of dying men—the heart-chilling sports of the tyrant, Nero, who opened the veins of philosophers to see them bear the last chill ague—who lighted the fires of Rome with despised christians, wrapped in robes of pitch to serve as blazing torches through the night, and to gratify the unfeeling multitude with the dismal cries of terror and distraction —the dark ferocity of papal Rome, driving a defenceless band to dens and caves and the rocky cliffs of pitying Piedmont;—the racks, the tortues, and the streaming blood of the dire inquisition.! I say, tis true, we read of these inhuman deeds, with none other than feelings of indignation; yet they were tolerated and even applauded, at the time when they were committed. And no doubt there were many, who lived at that time, had they been invested with the power, would have equaled and even surpassed the wickedness of these tormentors of mankind. And why! Because their predecessors had so acted, and they were unwilling to be surpassed by them, even in wickedness.

To the force of example, may be attributed, the great prevalence of intemperance, in whose fiery streams so many of our fellow beings have embarked, and floated down its turbid current to the lowest depths of human degradation.

If it be a fact, that *example* has such an influence in forming the morals of our country, (and who can doubt it!) what manner of lives should those live, who desire the peace and happiness of their fellow beings. How strict in their walk and conversation, should parents be before their families! What holy lives should those who love the Lord Jesus Christ, exhibit before their dying fellow men! If christians would live up to their profession, and take their Master for their example, and imitate *him* instead of one another, then would their light shine around them, "and men would be constrained to glorify their Heavenly Father;" then too, "would the wilderness and solitary place be made glad, and the desert rejoice and blossom as the rose." Ministers of the gospel, should remember, that they give the tone of piety to their congregations; if they are slack in duty, so will be their members, if their bowels of mercy are shut up against the cries of the perishing heathen, so will be their members. Surely the minister occupies a responsible station; and that thought should stir him up to the more diligence, that he may faithfully discharge his arduous task. R.

For the Western Luminary.

Winchester Academy.

Mr. Editor,—Having seen recently in your columns an advertisement respecting WINCHESTER ACADEMY, and feeling a deep interest in the thorough education of the young ladies of our land, I think it a matter of importance to call the attention of your readers to that deserving Seminary.

The writer of this notice is well acquainted with Mr. Willis Collins, the conducter and chief teacher in the institution; he has had favourable opportunities also of ascertaining the capacities of many teachers in older states: and he can safely testify, that he knows no superior to Mr. Collins, either as it respects skill and untiring faithfulness in conducting the studies of his scholars, or dignified deportment in the government of his school. His experience as a teacher for 8 or 10 years past has enabled him to introduce in his school such modern improvements as are known to be of real value: and hence it will be found, that his pupils can stand an examination on all the *solid* and useful branches of an English education, at least equal to those instructed in many of our *seminaries*, where the expense of education and *learning* is much greater than that incurred by attendence in Winchester academy.

The health of the town is proverbial,—the society good,—and the family of Mr. Collins is just such a place as parents ought to covet for their children, if they wish to have them taught christian gentility, by example as well as by precept.

The writer has no interest whatever in this matter, save that which he feels in the welfare of the rising generation. He deems it a favour done to parents to call their attention to such a deserving institution.

A FRIEND TO EDUCATION.

The twelfth volume of the Encyclopædia Americana is out of press. This volume has a valuable article termed "Utilitarians." The ground maintained, is that "truth, goodness, honor and liberty, are to be loved and followed for their own sake, or what amounts to the same thing, for the sake of pleasing God," and that this noble course is the "most truly useful."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 13, 1833.

AMERICAN COLONIZATION SOCIETY.

The sixteenth annual meeting of this valuable and truly philanthropic Society, was held in the capital at Washington, on the 20th ult. A numerous audience attended, composed principally of distinguished citizens from various parts of the union. The Chair was taken by the Hon. C. F. Mercer, one of the Vice Presidents of the Society; and the meeting was opened with prayer, by the Rev. Mr. Cornelius, of Alexandria. A large number of delegates, from Auxiliary Societies in different sections of the country, were present.

It appears from the Annual Report, that during the past year, the Society has aided *seven hundred and ninety* colored persons, two hundred and forty-seven of whom were slaves manumitted with a special view to their removal to Liberia. The condition of the Colony is represented as very prosperous. The commercial interests of the country, especially, are fast growing into importance. The port of Monrovia has been visited by fifty-nine vessels during the year. The exports in 1832 amounted in value to $125,549; and the imports to $80,000. The facilities for education at the Colony have greatly increased during the past year; so much so, that it is said, "no child need be destitute of an education similar to that which is obtained in the common schools of this country." The receipts of the Society during the last year have exceeded those of the year immediately preceding, about ten thousand dollars.

After the reading of the report, several resolutions were offered, and supported by able speeches from members of Congress and other gentlemen.

Ex-President Madison was elected President of the Society; which office was recently held by the late Charles Carroll.

AMERICAN QUARTERLY REGISTER.

The No. of this able periodical for February, contains quite as much valuable and interesting matter as usually enriches its pages. We give the contents of the present number. Article 1. Life of President Moore; 2. Principal American Writers; 3. Important Geographical Discoveries; 4. Explanation of various Eras; 5. List of early Ministers of New England; 6. Evangelization of India; 7. Publishers and Booksellers; 8. State of Irish Peasantry; 9. History of Revivals of Religion; 10. Study of Greek Literature; 11. Ecclesiastical Register, 1833; 12. Notices of New Publications; 13. Select Literary Intelligence; 14. View of Public Affairs; 15. Last Report of American Board; 15. Ordinations and Deaths; 16. Journal of American Education Society.

The foreign intelligence in to-day's paper will be found full of interest. It will be perceived, that the citadel of Antwerp, after a most obstinate resistance, has at length fallen into the hands of the besieging army.

An Example for Imitation.

We received the following letter a few days since, with the request that, if published, the name of the writer and the individual mentioned, might be omitted.

Were the spirit manifested by the individual here spoken of, generally possessed by the patriots and christians of our country and of the world, how different an aspect would soon be worn by the churches of Christ! How greatly would be accelerated that period of universal righteousness, which has so long been the burden of prophecy!

Frankfort, February 6th, 1833.

Brother Skillman,—I have received from an old revolutionary patriot, who has recently obtained a pension for his services in the *war for independence*, the following donations to some of the great benevolent enterprizes of the age. viz.

1. For the Kentucky Bible Society,	$10
2. For the Kentucky Colonization Society,	8
3. For the Tract Society,	5
4. For a man of colour, a colonist for Liberia,	5
5. For a pious student at Danville,	2
	$30

The above sums are given from a pension of $80 per annum; and evince a disposition in strict accordance with the truth, "that it is more blessed to give than to receive." "With such sacrifices God is well pleased."

Letter from Smyrna.

We are gratified to be enabled to lay before our readers the following interesting letter from the Rev. Josiah Brewer, American Missionary, residing at Smyrna, Asia Minor. We hope his urgent appeal to the disciples of Christ in the Valley of the Mississippi, in behalf of the Missionary cause in the destitute region where he is located, will commend itself to the Christian sympathies of every reader, and elicit a liberality in aid of this work of benevolence to which it is so eminently entitled.

Smyrna, Asia Minor, July 29th, 1832.

To the Editor of the Western Luminary.

Dear Sir,—I have just been reading one of those appalling statements respecting the condition and prospects of the great Valley of the West, which compel us both to exult and tremble at its probable influence on the destinies of our country, and of the world. Laboring, as I am permitted in the providence of God, in this great Mohammedan city, the commercial emporium of the 6,000,000 inhabitants of Minor Asia, and a most important point of approach to the 600 millions of the same continent, my mind is naturally more impressed with the first particular—the good or ill which *the world* has to hope or fear from the region in which you are called to sustain so responsible a trust. Let others dwell upon the grounds of fear; my heart swells with deep emotion, at the anticipation of the streams of heavenly mercy deeper and broader and longer than the mighty Mississippi and all its noble branches which *may* flow forth from thence to fertilize and bless the moral deserts of our earth. Oh! Dear Sir, as your brother in the Gospel, permit me with affectionate, yet respectful earnestness to urge upon you, and through you upon the whole body of the Western church, the claims of Asia Minor; the claims of this whole continent; the claims of a world lying in wickedness.

We have heretofore, often and urgently plead the cause of the Seven churches of Asia, and while by our own personal labors, we have earned as much more for our own livelihood, have with difficulty succeeded in obtaining as many hundreds of dollars for establishing Biblical schools among their ruins. To the wealthy and generous *West*, would we now make our appeal, with greater hope of success. Nor are we strenuous for the privilege of being the distributers of their charities. Better by far, that from among yourselves, men of faith and prayer and self denial, and compassion for perishing sinners, and ardent love to our Lord Jesus Christ, should come out to labor in restoring these desolations of Zion. Whomsoever such you may send, we hope to bring forward after a goodly sort. As the only American Missionary in all of Western Asia, from Tarsus round to Troas, I would invite the churches of Western America to enter into this wide and inviting field.

But to this work of evangelizing Asia and the world, they have a more authoritative and pressing summons than that of man. A divinely inspired apostle who was honoured by his once persecuted Saviour, with the privilege of leaving his country and kindred to plant the gospel in these and more distant parts, while addressing an assembled company of the Ephesian Elders, scarcely two day's journey from where I am now writing, said, "Remember the words of our Lord Jesus, how he said, it is more blessed to give than to receive." Surely the West has been blessed with receiving the gospel more extensively than were the churches of Asia Minor when the apostle sought to stir them up to the work of doing good to the destitute. But a greater than Paul has spoken to the saints, and his command let us hasten to obey with grateful love and holy fear. At the distance of only some few hundred miles beyond these rugged hills which stretch before me, the Saviour of sinners having finished the work of man's redemption on the earth, and risen triumphant from the grave, led forth the company of believers to the mount of Olives, and there before ascending to the right hand of the Majesty on high, gave his parting injunction to them, and through them to the universal church, "Go ye into all the world, and preach my gospel to every creature."

In what particular way the churches of the West, and the whole Presbyterian church, can best prosecute the work of Foreign Missions, the providence of God, will, I trust, make manifest. As an humble individual, I must confess, however, that I should like to see more than one body of men, directing so mighty an engine as the whole foreign influence and operations of the Congregational and Presbyterian churches in America. With two or three exceptions, it is only occasionally I have a sight of their religious periodicals. I have no disposition to be involved in the unhappy controversies by which they have been agitated. Yet as one whose attachment to the cause of missions has cost him some trials, I am deeply solicitous that those disciples of Christ, who dwell in a land so highly distinguished for a universal diffusion of knowledge, freedom of action, enterprize, friendly relations with other countries, and general prosperity, should be among the foremost in labors to spread His Gospel in the earth.

November 7th.

I have not time materially to revise the preceding remarks. They express sentiments which I have long cherished. I leave them at your disposal, in such way as you think proper.

Heretofore in a time of embarrassment, we have experienced the generosity of christians in the West. We are now compelled to relinquish several of our schools for want of funds, and should be thankful for the smallest contribution in support of others.

Very respectfully yours, Dear Sir, in the bonds of the Gospel, JOSIAH BREWER.

Expedition to Liberia.

The expedition from the state of Kentucky for Liberia on the western coast of Africa, is to meet at Louisville on the 20th of March next, and proceed immediately to New Orleans; where they will unite with those from Tennessee, Mississippi, Illinois, &c. on the 1st day of April, and from thence as soon as practicable, embark for their place of destination. Any and all emigrants are requested to be punctual in meeting at the above times and places; that every thing may be arranged for their departure without confusion or disappointment. I expect to meet them in person at Louisville; and Robert S. Finley, Esq. will accompany them to New Orleans, and Doctor Bettle of Ohio, it is expected, will go with them to Liberia.

It is important that the Auxiliary Societies make collections, and send their funds to Edmond Taylor, treasurer of the state society at Frankfort, as soon as practicable. This is highly necessary, from the present limited state of the funds: it is therefore hoped, that every Auxiliary Society, and the friends of the cause of African Colonization, will lend their aid to meet the present emergency. A donation of the following articles would be thankfully received in Louisville, for the benefit of the emigrants: (to wit.) Bacon, Flour, Meal, Potatoes, &c;—also, tools of all kinds—Spelling books, Testaments and Religious Tracts. This expedition would have started the 15th of Dec. last, had not the Cholera at New Orleans prevented it. GEO. C. LIGHT,

Agent of the Ky. Col. Society.

Feb. 8th, 1833.

From the Journal and Telegraph.

Baptist Alteration of Henry's Commentary.

We learn from the Vermont Telegraph, a Baptist paper, that the Rev. Mr. Maclay, of New York, is preparing an edition of Henry, "*with such alterations on the subject of the Abrahamic Covenant and Baptism as to suit it to the wants of the Baptist denomination.*" Quere.—Will the Rev. Editor call it Henry's Commentary! Why leave out the matter referred to? Are the views of Henry so conclusive as to make them unsafe for Baptist reading? This our brethern will not own. Are they the opposite! The omission of them then is taking away what would make for the Baptist cause. However, every man, in this matter, to his liking: but we confess the undertaking struck us as an odd one. The Baptist paper from which we take our notice has the following frank and honorable remarks:

The expedient of mutilating and altering the writings of others, in order to make them consistent with our own views of truth, is, in our opinion, unworthy of the advocates of a good cause. It looks to us like an act of injustice, a kind of literary *impressment*, by which those authors who were in fact hostile, are forced to wear our livery, and serve in our ranks.—Baptists need no such reluctant auxiliaries. For ourselves, when we look into an author, we wish to find him *as he is*, whether Baptist or Pedobaptist, Calvinistic or Armenian; and we are not unwilling that our friends, and the public, with the Bible in their hands, should read, if they please whatever Pedobaptist commentators have written upon a Baptist text.

Kentucky Legislature.

The Legislature adjourned on Saturday night last, after an unusually long session, of nine weeks duration. Two hundred and forty-five acts passed during the session; the major part of which, however, are of an entirely local character.

The bill for the benefit of the Lexington and Ohio Rail Road company, has become a law.

We shall publish entire, in our next, the act dividing the state into Congressional districts. This district is now composed of the counties of Clarke, Fayette, Woodford and Franklin.

The State Bank bill would doubtless have passed had there been time to act upon it in the Senate.

The Senate confirmed on Friday last, the nomination of Thomas Q. Wilson, of Louisville as Judge of the Jefferson district. The nomination of Mr. Holt, as Commonwealth's Attorney of the same district, was also confirmed.

An act has passed changing the time of the annual meeting of the Legislature. It will hereafter convene on the last day of December.—*Kentuckian February 5.*

An act has passed making the state responsible for a loan of one hundred and fifty thousand dollars, which the Lexington and Ohio Rail Road Company are about to obtain from the eastward. An act has passed laying off the state of Kentucky into Congressional districts as follows:

1st. District.—Hickman, Calloway, Graves, M'Cracken, Livingston, Caldwell, Trigg and Union.

2d.—Christian, Hopkins, Henderson, Muhlenburg, Butler, Ohio, Daviess and Hancock.

3d.—Todd, Logan, Warren, Edmonson, Simpson, Allen, Monroe and Barren.

4th.—Cumberland, Adair, Russell, Wayne, Pulaski, Rockcastle, Whitley and Casey.

5th.—Lincoln, Garrard, Jessamine, Mercer and Anderson.

6th.—Green, Hardin, Hart, Grayson, Breckinridge and Meade.

7th.—Washington, Nelson, Bullitt and Spencer.

8th.—Jefferson, Oldham, Shelby and Henry.

9th.—Madison, Laurel, Knox, Harlan, Clay, Perry, Estill, Pike and Floyd.

10th.—Clarke, Fayette, Woodford and Franklin.

11th.—Montgomery, Bath, Morgan, Lawrence, Greenup, Lewis and Fleming.

12th.—Bracken, Nicholas, Mason, Bourbon and Pendleton.

13th.—Scott, Harrison, Grant, Campbell, Boone, Gallatin and Owen. [*Cross and Banner.*

Siamese Twins.

This remarkable natural curiosity, is now to be seen at the Pearl Street House, in this city.

The word *twins*, here imports more than is usually understood by that term. Instead of two distinct animals, so exactly resembling each other, as to be very nearly alike, this phenomenon presents two living, rational, human beings, joined by a common bond of animal substance, at or near the navel. In some respects, they seem to have distinct natures and might be designated as two persons; but from other considerations, it might also be inferred, that they have a common identity. They are said not to converse with each other on any occasion; and the remarks of both, at different times on the same subject, are affirmed to be so nearly alike, that they might be regarded as the expressions of the same individual. They fall asleep and awake at precisely the same moment, and when one is sick, the other is in the same condition.—For a fuller account of this strange production, which affords ample ground for speculation, both moral and physical, we refer to the printed pamphlet, to be had at the place of exhibition.—*Cincinnati Journal.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to Dec. 27th.

They bring the important news, that the citadel of Antwerp capitulated to the French army, on the 23d of December. The details will be found below.

After the capitulation of the citadel, the Belgians, with the aid of the French artillerymen, attacked a flotilla of Dutch gun boats in the Scheldt, and the commander was compelled to blow them up, to prevent their falling into the hands of the French. This is considered by the Dutch and their friends as a violation of treaty stipulations, and may lead the French into difficulty.

The elections in Great Britain have resulted in favor of the present ministry. They will have a large majority in the new House of Commons. The celebrated Cobbett has been returned a member from Oldham, and John Walter, editor of the Times, a member from Berkshire.

The Repealers [of the Union] are carrying all before them in Ireland. Mr. O'Connell and Mr. Ruthven have been returned for Dublin,—Mr. Maurice O'Connell for Tralee,—Mr. John O'Connell for Youghall, and Mr. Morgan O'Connell and Mr. H. Grattan for Mealth. The Conservatives have been beaten in their strong holds; and the Repealers, it is calculated, will exceed the number reported as government supporters.

HOLLAND AND BELGIUM.

Capitulation of the Citadel of Antwerp.

A correspondent of one of the London papers, in a letter from Antwerp, gives the following account of the capitulation of the citadel.

Sunday, Dec. 22d, 11 1-2 *o'clock at night.*

The capitulation is at length signed, and the brave General Chasse is a prisoner of war in the hands of the French. The negociations were carried on during the whole of the day, and it is only within the last hour that the terms have been definitively settled. Chasse at first demanded that himself and garrison should be allowed to return to Holland. This Gerard positively refused, and desired that the citadel should surrender at discretion. A second parlementary was then sent by Chasse with a different proposition. The Marshall having consulted a Council of War, returned for answer, that Chasse should give up all the forts belonging to Belgium along the Scheldt; and that, on such conditions being acceded to, he would consent to the first demand of the Dutch General.

Chasse, after a little delay, sent a third parlementary with a note to Gerard, stating that he had no control over forts Lillo and Liefkenshock, which were placed under the orders of Captain Bake. Gerard at length sent his alternative to Chasse, and desired a categorical answer with as short delay as possible. The Marshal demanded that Lillo and Liefkenshock, with all the forts dependencies of the citadel, should given up, when the garrison would be permitted to leave the citadel with all the honors of war; or that the dependencies only should be given up, and the garrison remain prisoners of war until the forts of Lillo and Liefkenshock were in possession of the Belgians. Chasse accepted the latter condition, and the capitulation was signed at ten o'clock, by which the Belgians are to take possession of the outposts of the gates of the esplanade and secours, and that the Tete de Flandre, forts Burght and D'Austruwil were to be immediately evacuated.

Seventy-five thousand Frenchmen, with upwards of 150 pieces of cannon have succeeded, after twenty-four days siege, in reducing the citadel of Antwerp, with its handful of men. The honor in this instance is all on one side—the Dutch, notwithstanding the overwhelming force of the enemy, gave them active employment for nearly a month, and only surrendered when the citadel was reduced to ashes, and their provisions and ammunition destroyed by the bombs of the besiegers. History will not have much to say in favor of the French in this affair. Taking advantage of dark nights, they succeeded in forming their parrellels and cutting their trenches. Protected by their works, they showered bombs like hail into the citadel. Instead of gallantly mounting the breach, they sprung mines, and, not being harrassed by an army in the rear or front, they worked at leisure, and by force of military tactics and the amazing strength of their artillery, they reduced the citadel to its present deplorable condition.

The condition in which Major de la Fontaine found the citadel, beggars all description. Not a house was left which could shelter the garrison; their ammunition or provisions were either destroyed, burnt, or blown up, and only sufficient food was left for one day's rations. The vaulted passages were all knocked down, and Chasse himself was seated in a vault at a table, with every thing around him destroyed by the bombs. The garrison bore their misfortunes with great bravery and devotedness, and until Friday night not a murmer escaped their lips. On that night a deputation of the garrison waited on Chasse, and urged him to make a desperate sortie, and either to succeed in spiking the guns of the besiegers, or fall in the attempt. They complained that the fire of the enemy prevented them from standing to their guns, and that they preferred risking their lives on the field of battle, to being murdered by bombs coming from an enemy away from their sight, and against whom they could take no aim. Chasse felt the force of this remonstrance—and from that moment he seriously thought of a capitualtion. To attempt a sortie he knew was worse than madness—to continue to depend on the citadel in its dilapidated state was impossible,—and, having proved to the world the bravery of his men, and satisfied the honor of his country, he considered it no degradation to succumb to superior force.

The first interview the French parlementary had with Chasse he was introduced with his eyes covered. The veteran, the instant he saw him, ordered the bandage to be removed. "We have no more secrets," said he, "admire the glorious works of your bombs—tell Marshall Gerard the exact situation of the citadel."

Miscellaneous Articles.

We learn direct from Bristol, that another warrant is issued against Mr. Avery for the purpose of bringing him into Newport county for examination, and that he is not to be found. We understand the excitement in the neighborhood is such as to have caused fears by his friends and himself of personal violence from the populace, as well as unfairness in the examination.—*N. E. Chr. Herald.*

Arrest of the Rev. Mr. Avery.—The Rev. Mr. Avery, for whose arest the Assembly of Rhode Island offered a reward of $300, arrived in Boston on the 22d ult. in custody of Col. Harvey Harnden, Deputy Sheriff of Fall River. Mr. Avery was apprehended at the house of a Mr. Mayhew, situated on a by-road about three miles from Ridge, in Cheshire county, N. Hampshire.

Expedition to the Niger.—Extract of a letter from Mr. Richard Lander, dated Isle de Loz, Coast of Africa, Sept. 6, 1832, on board the steamboat.—"I write merely to inform you we arrived here on the 3d inst., all well, and leave for Cape Coast this evening.

All the vessels have behaved very well; we have had several tornadoes; the lightning was felt more on board the Quorra than the iron steamboat; it remained on our deck, but it merely struck the sides of the latter, and glided off into the water. This will give you an idea that an iron vessel is even safer than one built of wood. On board the Quorra we suffer much from the smell of bilge water; while the iron vessel has not made one inch of water since she sailed from Liverpool and she is never warmer than the water she floats in. The most important part of my work will soon begin; when I hope to send you some very favorable news.

New Steam Carriage.—The London Times mentions a new steam carriage, which for the peculiarity of its boiler and the simplicity of its machinery places it before any vehicle of the kind that has yet been invented. Its entire weight is 2¼ tons, carrying eleven persons, and running 10 miles an hour on level ground.

Jean Baptiste Say, the great political economist, died in Paris, near the close of November. Great funeral honors were paid to his name.

The King of Prussia has resolved to introduce temperance societies into his kingdom. His consul in this country has been directed to transmit to Berlin all the documents on the subject, which may be of use in promoting the design.

Slavery in Maryland.—In the Maryland House of Delegates, Jan. 15th, it was, on motion of Mr. Johnson, *Ordered*, That the committee on the colored population be instructed to inquire into the propriety and practicability of designating some future day, beyond which all slaves, who may be born in this State after that period, shall be free upon arriving at a given age, and upon condition not to be permitted to remain in this State, but shall be removed to Africa or some other place of safety beyond the limits of the United States, as may be provided for by law, and make report to this House.

The Rhode Island American says—"An edition of six thousand of the Letters of John Quincy Adams on Masonry and Anti-Masonry, to which is annexed a Portrait of Freemasonry, by John C. Spencer, has just been published. It is understood that this edition is for gratuitous distribution and circulation among the citizens of this state."

The package containing $60,000. belonging to the United States Bank, that was supposed to have been lost or stolen during the alarm occasioned by the accident on the Newcastle and Frenchtown Rail-road, is said to have been taken on to Baltimore in the baggage of one of the passengers, who, upon discovering it, deposited it in the United States Branch Bank at Baltimore.

Gov. Hayne, of South Carolina, by proclamation set apart the 31st ult. as a day of Fasting, Humiliation and Prayer.

Governor Southard of New Jersey has recommended to the Legislature of that State to aid such free colored persons within it, as may voluntarily determine to emigrate to Liberia.

The death of Professor Leslie, of the Edinburgh University, is announced in the London papers. He was one of the most distingnished savans of the age.

A State Convention for the reform of the Constitution of Maryland, is now sitting in Baltimore. About one hundred delegates are present.

The curious and valuable library of Sir James Mackintosh was sold at auction in November, in London. It is stated that "Princes, eminent men of letters, and even ministers of state," were present on several of the days of sale.

The Salary of the Chief Justice, in great Britain, has been reduced from ten to eight thousand pounds sterling.—It still much exceeds the official income of the whole of the U. S. Supreme Court.

Capt. Alden Partridge, President of Jefferson College, Mississippi, has arrived at Washington, (the seat of the College,) and has taken charge of the institution.

Benjamin Watkins Leigh has been chosen by the Legislature of Virginia, as a commissioner to proceed to South Carolina, and endeavor to persuade the authorities of that State to suspend their Nullification Ordinance until the close of the next session of Congress.

A Compliment.—An editor wishing to compliment the conductor of the Boston Transcript is made, by a typographical error, to call him the factious instead of the fac-e-tious editor. What a difference the omission of a single letter makes! as the young lady observed when she saw herself published as being mar-red instead of married—are not the terms *sometimes* synonymous!—*Louisville Examiner.*

Jews in Thibet.—The lost ten tribes of the Jews have been found in La Bucharia, some of them attending the last Leipsic fair of shawl manufacturers. They speak in Thibet the Hindoo language, are idolators but believe in the Messiah, and their restoration to Jerusalem; they are supposed to consist of ten millions, keep the Kipour, and do not like white Jews, and call out like the other tribes, 'Hear, O God of Israel, there is but one," are circumcised, and have readers and elders.—[*Anglo Germanic Advertiser.*

VERSAILLES
FEMALE ACADEMY.

THE session of this institution commenced on Monday the 4th of February. The Subscriber grateful for the patronage she has received as an instructress for 15 years, 10 of which have been spent in that capacity in the town of Versailles, has the pleasure to inform the public that she has taken a large and convenient house in a retired part of the town, which will be open for the reception of pupils and boarders at the time specified. The strictest attention will be paid to the manners and moral conduct of her pupils.

TERMS.

Elements of Education per Session of 5 months,	$ 8 00
Junior Class,	10 00
Senior Class,	12 00
Boarding per week, including washing,	1 75
Musick per Quarter (*by Miss Gerard,*)	10 00
French per Session,	10 00

C. A TILLERY.

Versailles, 10th February, 1833—32-3w.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber. GEORGE WEIR.

February 6th, 1833.—31-7w.*

English, Classical and Mathematical School.

THE subscriber designs establishing a permanent Academy in the village of Hillsborough, Ohio. The uncommon healthiness of this place, and the quiet, respectable character of its population, render it one of the most desirable situations for an institution of learning in the state; and the subscriber pledges to parents, and guardians, who may entrust their children to his care, his utmost endeavors to give them the rudiments of a solid, and useful education, so as to prepare them to enter with advantage upon business, professional, or collegiate life;—and at the same time, to imbue their minds with true principles of religion and morality.

The year will be divided into two sessions, of twenty one weeks each, commencing on the first Mondays of May, and November.

TERMS.

Tuition and boarding, including firewood, lights, &c.	$50 00 per session.
Tuition alone,	10 50 do.

As the number of pupils will be limited, application should be made early. SAML. DAVIS BLYTHE.

Hillsborough, Ohio, February 1st, 1833.—31-6w.

WINCHESTER ACADEMY.

A Female School

WILL BE OPENED IN THIS INSTITUTION.

BY the subscriber, on the first Monday in April next, in which the usual branches of an English education will be taught. Having been employed during the last eight years in teaching, I hope from my experience during that time, and the attention I have bestowed in ascertaining the most approved methods of instruction, to render the school extensively useful, and deserving of public patronage. Special attention will be paid to the manners, morals, and intellectual improvement of the pupils. A department for small boys will be connected with the school. There will be two sessions, of five months each, in the year. No scholar will be admitted for a shorter term than one session, unless by special agreement.

Terms of Tuition per Session.

Orthography, Reading, Writing, and Arithmetic, or either,	$6 00
English Grammar, Ancient and Modern Geography, with the use of globes, and Natural History,	$10 00
Ancient and Modern History, Rhetoric, Logic, Natural and Moral Philosophy, Chemistry, Astronomy, and Composition,	$12 00

Fifty cents per session will be charged to each scholar for fuel and other necessary articles of comfort and convenience. A few pupils can be accommodated with boarding in the family of the subscriber at $1 75 cents per week. Payment for board will be required in advance, and for tuition quarterly. If sufficient encouragement be afforded, competent teachers of the ornamental branches will be employed. Those who intend to patronize the school, will please to make it known to me before the 15th of March next. WILLIS COLLINS.

Winchester, Ky., Jan. 28th, 1833. 30-4t.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

DR. WM. PAWLING,

RECENTLY from Harrodsburgh, Ky. wishes to inform the citizens of Lexington and its vicinity, that he has fixed his residence in this city, where he will practice in the various departments of his profession. Office three doors below Norton's Apothecary Shop, between Main and Market Streets. Residence, Maj. Brooks's.

Lexington, Jan. 16th, 1833.—29-4t.*

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitos' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office.

E. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

DEPOSITORY
OF AMERICAN SUNDAY SCHOOL UNION,
At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to ALL *Sunday Schools* at the usual discount of 20 per cent.

JOSEPH HUBER, *S. S. Dep'y.*

Danville, Jan. 9th, 1833.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. 23, 1832—22-3m

MISCELLANY.

From the Presbyterian.

Fashionable Religion.

Mr. Editor,—For some years I have been seeking in various parts of the earth to discover the religion of Christ as it is depicted in the Bible; and it is with mortification and grief, I confess, I see much in the visible church which is unlike the beautiful original in the gospel, and much in the Scriptures which is scarcely ever realized amongst their professed advocates.

Although educated without any knowledge of pure religion, I found upon my first perusal of the New Testament, a charm in the holy simplicity and humble faith of primitive believers, and I longed to escape from a land of superstition and tyrrany, to a country where Christianity might be found in its native lustre. With such anticipations I landed in Philadelphia, and sought the acquaintance of several professed disciples. Now as I imagined, was I to learn daily the purifying truths of the word of God, and witness the exemplification of Christian graces. After having spent several days in the house of a professing Christian, I began to be surprised that I had heard so little upon this subject of primary importance. My friends were kind and hospitable, my approach was welcomed by the most benignant smiles, and my visits were enlightened by rational discourses, and exhibitions of literature and the arts. Yet no word was dropped concerning spiritual or eternal things. By the fire-side, at the luxurious table, or in the morning walk, no reference was made to the culture of the heart, to the great exchange of worlds. The rewards of eternity were not subjects of remark, and the love of Christ seemed a forbidden theme. There was nothing profane or wicked in our social intercourse; a strict morality and purity of sentiment marked the language of the delightful groupe. We even attended to the worship of God at the opening and closing of every day, and my heart was enlivened with devout and Scriptural prayers. And yet how strangely was I affected with the circumstance, that religion was treated as a formality, or an official task; not the spring of every action, the soul of all pleasures, the theme of every conference.

I retired to my chamber and mused upon this mystery. Perhaps I was suspected as a papist or an infidel. Perhaps the fault was with myself; and indeed I felt that I had sought rather to take than to give the tone of conversation. With renowed expectations, I sought the first opportunity of making some simple observations concerning the love of our Lord Jesus Christ. Every tongue was mute, every eye was cast down. I discovered that I had been guilty of one of those sins against decorum, which are never actually mentioned, nor especially forbidden, yet which are prescribed by the law of custom, Alas! thought I, how have I been deceived! I am not, it is true, enjoying the consolations of religion in my own heart, but I long to receive light from others. I had thought that as in ancient times believers spake often one to another, so it was still the practice of disciples to admonish one another, and to confess their sins one to another. But is this genuine Christianity? Out of the abundance of the heart does not the mouth speak? Did Peter and Paul and John thus confine their pious words to the stated services of religion? Can it be believed that the communion of the primitive church was not more seasoned with grace, than that of my Christian acquaintances? Or is the family peculiar in this respect! I will enlarge the circle of my observation.

With some new hopes I made my morning call at the house of an eminent professor. Of the young ladies I had formed an exalted estimate.—They were noted for their participation and their activity in all the benevolent enterprises of the day. The piano-forte was open; and I had been educated among all temptations to be a musical enthusiast. With some diffidence I inquired if I might be favoured with a hymn of Montgomery's which had met my eye in a volume upon the centre table. Miss ——— hesitated, and coloured.—"She had no sacred music. She would turn over her *loose* music (alas! too justly so denominated, Moore and Byron afforded the sentiment) and find something of a serious nature." This was truly surprising. May we sing what we may not utter in conversation? Are amatory and voluptuous songs proper to express the sentiments of a Christian maiden? Can I ever be made to believe, that the apostle was thus entertained by the women who laboured with him in the gospel? Pained and discouraged, I changed the subject, but found no responsive chord to vibrate, when I spoke of the sweet simplicity of early believers. The mere externals of religion, preachers, sermons, societies, schools, charities; these were favourite topics, but every thing spiritual, every thing personal was studiously avoided.

A gilt-edged New Testament lay upon the table. Its unsoiled pages might almost have led to the presumption that it was a mere ornament or a talisman. I opened its leaves, and turned from chapter to chapter, in a kind of unconscious flight from the painful thoughts which crowded upon me. My eyes alighted upon those words: "Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"Pray," said I to the elder of the young ladies, "would it not seem from the words of the apostle, that the topics of vital piety, the peculiar and cheering truths of the gospel formed a part of the discourse of early Christians? And do you not think that they ought to be much upon our lips?"

"Certainly, sir," answered Miss ———, with an obvious increase of colour, "there can be no doubt that their conversation should be pious."

"Now it strikes me" I added, "that we are sinning every hour against this acknowledged principle. Let us be candid with ourselves. We talk of secondary things of religion as if they were all in all, and of those which are primary as if they were to be mentioned only by allusion."

"Surely, Mr. ———, you do not disparage the Christian charities of the age! This is the age of action, and I assure you, *we* are very much engaged in every society which has been got up."

"Far be it from me," I replied, "to undervalue the great system of means which has recently been developed in the providence of God. But let us not confine ourselves to externals. To come to the point, how glorious is the character of the Lord Jesus Christ, as presented in this blessed volume, and received by faith! Can his name fail to be often on the lips of those who love him?"

"Pardon me, Sir, we have been taught to believe that personal experience is of a nature too awful to be made the theme of drawing-room conversation. With your leave, we will change the subject."

"Again you mistake me. I say not a word to elicit any confession of your own private exercises, (while I am sure there is no law against even this.) I spoke of Christ; I spoke of his character. I hoped that the very name of Christ would be in this house as 'ointment poured forth.' I requested no avowal of secret experience, I desire none. Yet I must say in taking leave, that as a stranger and foreigner seeking for light, longing to find an exemplification of primitive piety, I am grieved and disappointed to learn that the only subject which is *never* appropriate, is that which apostles, and martyrs and confessors lived and died to celebrate. Good morning."

From the Presbyterian.

Poetry of Isaiah.

Mr. Editor,—I prefer the majestic prose of our English Bible to the sweetest melody, or most sonorous rhythm. My only object, therefore, in the following sketch, is to show how essentially poetical Isaiah's language is, since a version almost literal, with scarcely any change beyond what was necessary to preserve the measure, and without the least embellishment, is still so far removed from vulgar prose. I have, in one or two places, amplified a little, for the sake of perspicuity, but without the addition of a thought which the original does not imply. I have also departed from our version, here and there, but only in order to get nearer the original. To show my confidence in the inspired poet's genius, I desire the reader to compare what follows, with any passage in Cowper's Homer, which is at all analogous. The heathen bard will of course have the advantage, as to English dress, entirely on his side.

Hear oh ye heavens! and give ear oh earth!
It is Jehovah's voice. 'My hand hath reared,
My care hath nurtured children; and behold!
They have rebelled against me. The dull ox
Knoweth his owner, and the stupid ass
His master's crib. But Israel doth not know,
The chosen people cares not for its God!
Ah sinful nation, bowed beneath the load
Of your iniquities! Ah wicked race!
Degenerate children! You have left your God,
You have despised and vexed the Holy One,
You have gone backward from him. Why, oh why
Will you by worse offence provoke worse wrath?
Already every member is diseased;
The head all madness, and the heart all sin.
In your whole frame there is no soundness left,
But stripes and bruises and putrescent wounds,
Not cleansed, nor bound, nor mollified with oil.
Your country is a waste, your towns a heap
Of smouldering ashes, your luxuriant crops
By strangers reaped or trodden under foot.
Zion indeed is left, but like a shed
In a deserted vineyard, or a lodge
Forsaken by the gardener when the days
Of gathering are past, or like a fort
Beleaguered and shut up. Alas for us!
Had not a scanty remnant been preserved
Through the forbearance of our God, the doom
Of Sodom and Gomorrah would be ours.

It is Jehovah's voice. In our version, 'for the Lord hath spoken.' Lowth's is better; 'for it is Jehovah that speaketh.'

The dull ox, &c. "The poet" says Gesenius, "here selects the dullest animals, which nevertheless know their master and their feeding place."

Cares not for its God. The word translated 'cares for' here, and 'considers' in the English Bible, means to 'pay attention' to 'observe attentively;' as may be seen by turning to 1 Kings, iii. 21. Psalms, xxxvii. 10.

Despised and vexed. The Hebrew word is by some understood to mean 'despised;' by others, 'provoked to anger.' I have taken the liberty to join the two together.

By worse offence, &c. The ablest critics understand the verse thus.

The head all madness, &c. I am conscious of a departure from the true sense here. The Hebrews never employ this antithesis between the head and heart. It is so familiar, however, and so apposite in English, that I venture to adopt it, as it does not affect the scope of the passage, or the object of my paraphrase.

But stripes, &c. In our Bible 'wounds and bruises, and putrifying sores.' It seems rather to mean, 'bruises and stripes, and fresh wounds.'

Zion indeed, &c. The amplification here is necessary to explain the simile. The meaning of the last phrase is disputed among critics. The idea may be this: Jerusalem though not itself attacked, is as solitary now, in consequence of the surrounding desolation, as if she were enclosed, and all communication from without cut off, by a besieging army.

I need scarcely say, that this is not a sample of Isaiah's loftiest flights, but that there are passages, which even in the eye of human judgment, exalt Zion far above Parnassus."

ISHBOSHETH.

Difference between recent and earlier Revivals.

"In the Revivals which have taken place within a few years in this section of country, and which have followed protracted meetings, there is one feature which is very different from what took place in those which have been stated; I refer to their short continuance; they are now soon over. Why is this? why was the revival in New Haven in 1820 and 21, eighteen months, or two years in progress, while at present they continue but a few weeks? This is an important question, and I will give it that answer which after a careful examination, appears to me to be the correct one. In the revival that took place ten years since, the *Christian brethren laboured much;* they laboured long; they laboured prayerfully; they laboured with the expectation of the divine blessing, and they received it. By preparing themselves for the work, by going out into the field and exerting themselves with vigor, their faith was strengthened. Can the same thing be said with respect to the revivals we have lately seen? Far otherwise; the efforts of the Christian brethren have been few and feeble. Besides, most of the intercourse by way of instruction and advice, with the inquirers and young converts, has been by public addresses; addresses made to large collections of people, from two to five hundred. Now it is a fact perfectly notorious, that general addresses do not fasten on the mind, do not remove difficulties, do not arouse the conscience to the same extent, with those which are particular and personal. In the former revivals, the same classes of persons, were instructed in a different, and in my view, in a far happier manner. In addition to public exhortations, which were sufficiently numerous, there were many small circles of individuals collected for familiar conversation, for the purpose of removing doubts, explaining difficult passages of Scripture, and of elucidating doctrines imperfectly understood. This course of procedure was attended with peculiar success.—Most of those who associated in these inquiring circles became disciples of Christ, as their subsequent lives have attested. The attention to religion was kept up with interest, and for a long period."—*N. Y. Evang.*

Human Freedom and Divine Purposes.

We are authorized to reject neither truth, because we are not able to show all its relations to the other. To deny the purposes of God, because we are convinced of human freedom, because convinced of God's purposes, and because we are unable to bridge over the chasm of knowledge between them, would be about as rational, as it would be to walk about on one bank of a river, and say this is solid ground, but that it is not ground on the other side, because I cannot walk over the space between.—The man, contemplating his free agency, feels a perfect satisfaction with the proofs, as if treading solid ground; but then he casts his eye over the other side, to the subject of divine purposes, and says that there is no truth there, for I see not how two such truths can be brought together. This absurd method of reasoning has been the prolific mother of heresies. All those theories that have been constructed to explain away the doctrine of efficacious grace, and belittle the influence of the Spirit in regeneration, are built on the false assumption that human and divine agency cannot be both exerted in relation to the same thing. So of all the theories that have been raised, to explain away the doctrine of total native depravity.—There would be no need of them, if the mind were content to rest on plain facts of revelation, and not to know what God has chosen to conceal from our view.—*Volunteer.*

The Life Boat.

There is darkness on the earth,
And the winds are warring loud,
And the foam is dancing on the surf,
And the lightning splits the cloud.
And I see, by its moment gleam,
The waves, as they lash the shore,
And I hear the daring sea-bird scream,
And the thunder's deafening roar.

There's a ship on the heaving wave;
There's a flash of the signal gun—
O sign of fear!—Now, now for the brave,
And a noble action done!
A boat from the dusky shore
Goes out to the rescue now;
The arm is nerved to the trusty oar,
And it nears the labouring prow,

There is hope for the fainting heart,
And there is the grateful tear;
And death doth again put up his dart,
As the "life boat" draweth near.
* * * * * *

And, MORTAL, on life's sea,
By its storms and billows driven;
There's a Life Boat sent to rescue thee,
And bear thee safe to Heaven!

—*Vt. Chron.* HARP OF THE GLEN.

Lotteries.

At a late meeting of one of the Virginia Presbyteries, the following resolution, submitted by the Rev. Dr. Speece, was unanimously adopted:

The Presbytery being impressed with the growing prevalence of the enormous evils of lotteries, and hoping that a solemn expression of our opinion on this subject may have some salutary influence on the community of which we are a part and especially on the people who have placed themselves under our care as ministers, and ruling elders of the church; therefore, *Resolved,* That we view with grief and alarm the progress of this pestilential system of lotteries, injurious alike to industry, property and morals; gorging the unrighteous cupidity of a few at the expense of the many; bringing want and misery upon families, and leading the way to the destruction of all honor and rectitude of principle. Under these impressions we cordially adopt as our own, the sentiment of a late General Assembly of our Church, that lotteries are the most hateful and pernicious species of gambling; and we exhort all our ministers and other officers of the church to use their utmost exertions in every just and prudent way to discountenance lotteries, under whatever forms and in whatever plausible colors they may be presented, and thus to bring them speedily and for ever to an end.

THINKING BEFORE WRITING.—A Correspondent of the Charlesten Observer says that Editors ought in justice to their readers, to *nullify* every writer who will not *think.* Accounts of revivals he thinks grossly deficient in this respect. And though a mere narrative may be eminently useful to a *thinking* reader, it is certain that one unaccustomed to thought, and of course ignorant of principles, will not give the facts of a narrative their proper relative prominence and position except by chance. Thoughtless scribbling about what is unfortunately dignified with the nature of politics is well hit off:

'Politicians will fill the Journals of the day *about, for,* and *against* each other; while consummately ignorant of the principles of either. And this too, because they had rather call hard names, and even fight, than think. Follow them to their fire-sides—take them alone, and utterly proscribe *names* and *men;* and ask in abstract thought what they would be at—what they would have? and one fourth of them will look as wise as any other *dum fish.* They cannot tell, Sir; and for the very good reason, that they do not know what *is,* or even what they themselves *would have* the policy of the country; yet, they are *politicians,* and contributing to our periodicals.'

A READING AND THINKING CHRISTIAN.—I know a man, a mechanic, and in the language of some, an obscure Christian, who studies the word of God, systematically and diligently. He sometimes and not unfrequently, takes a verse of scripture and lays it before him, for meditation while at work, and endeavors to ascertain the mind and will of God, as expressed in it. And what is the consequence? Why, he grows in grace and makes advances in holiness, which few other Christians do. And when he speaks to his brethren or exhorts them in the assemblies of the saints, his words tell with a tremendous effect upon the hearts of God's children? His thoughts glow with zeal for the Lord, and all who hear him, see and feel it, and are made to partake in some measure of his spirit.—*Revivalist.*

FELIX NEFF.—He was rigid in his notions of Christian deportment; yet there was a meekness, and a kindness of manner about him which conciliated all, and convinced them that he had their best interest at heart: so much so, that perhaps no man was ever more reverenced and loved. When I traversed the villages and hamlets which had constituted his charge, two years after his removal from them, the recollection of his services was still cherished, with so much fondness and veneration, that his name was never pronounced but with a seriousness and tenderness of voice, which assured me, that he still lived in their affections, and that he will form the subject of discourse and admiration, as long as one of the present race shall survive.—*Gilley's Memoir.*

BIBLICAL ILLUSTRATIONS.—We understand that Mr. Murry is preparing for publication a new Monthly Work, illustrative of the pages of Holy Writ, consisting of Views of the most remarkable places mentioned in the Bible. The Drawings, exclusively made by J. M. W. Turner, R. A. are copied from *original* and *authentic* Sketches taken on the spot by Artists and Travellers—the utmost regard being paid to the fidelity of the views.—*London paper.*

It is reported of George the Third, that he erased these words, "most religious King," from his private copy of the Prayer-book, and that he substituted "a miserable sinner."—*Baker's Reasons for leaving the Church of England.*

GERMAN ROMANISTS.—The Romish Clergy of the grand duchy of Baden, of Wurtemburg, of Bavaria, and of the two principalities of Hohenzollers, have presented a splendid cup to M. Amand, doctor and professor of law at Freyburg, as a token of thanks for the support given by him to their application for the abolition of celibacy. M. Sprisler, who was commissioned to make the present, was received with enthusiasm by the students of the University, who gave him a serenade, and saluted him with reiterated *vivats.—Protestant de Geneva.*

CARROLL.—The name of Carroll is the only one on the Declaration to which the *residence* of the signer is appended. The reason why it was done in this case, we have understood to be as follows. The patriots who signed that document, did it almost literally with ropes about their necks, it being generally supposed that they would, if unsuccessful, be hung as rebels. When Carroll had signed his name, some one at his elbow remarked, "You'll get clear—there are several of that name—they will not know which to take." "Not so," replied he, and immediately added, "of Corrolton."

POPULATION OF EUROPE.—From statistical investigations, recently made by Moreau of Paris, it appears that the leading States of Europe will, at their present rate of increase, double the number of their inhabitants at the undermentioned periods, when they will respectively possess the following aggregate of population:—

Prussia	1862	23,100,000
Great Britain,	1872	41,000,000
Austria	——	74,500,000
Italy	1873	40,000,000
Russia and Poland	1874	93,000,000
Portugal	——	7,360,000
Sweden and Norway	1879	7,354,000
Spain	1876	25,500,000
Switzerland	1883	4,000,000
Denmark	1869	3,000,000
Turkey and Greece	1898	22,000,000
The Netherlands	1912	12,200,000
States of Germany	1947	24,000,000
France	1951	63,000,000

By this table we are made acquainted with the extraordinary fact that Prussia will double her population, barring such accidents as human nature may have to encounter, in thirty-one years whilst her petty neighbors must look on, without a remedy, for another eighty-five years before their numbers experience a similar increase. The disparity between England and France is no less marvellous: by the time when the latter shall have doubled her human rescources, ours, by Moreau's showing, will have risen to upwards of one hundred millions of souls; in the which event the inhabitants of the British Isles will out number those of Gaul one moiety and more.—*New Monthly Magazine.*

Manual Labor.—The Manual Labor School at Athens, under the direction of the Presbyterian Education Society of Georgia, is to go into operation on the second Monday in January.—*Chs. Obs.*

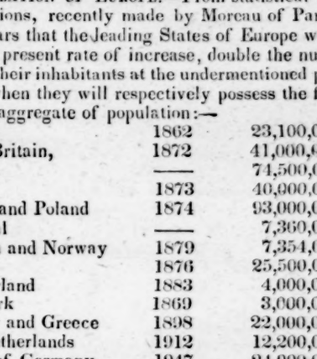
Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.—*Spectator.*

The Dutch lay it down as a maxim, that every man who contracts debts lives at the expense of his fellow citizens, if he be poor; and of his heirs, if he be rich.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—26-tf.

MERCHANT TAILORS' *FASHIONABLE STORE,*

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

Transylvania University.

THE Trustees of *Transylvania University* are happy in announcing to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, *formerly* owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars,* if paid in advance, or within the first six months.—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.